UNITY

The Unitarian

MONTHLY

AN ORGAN OF REASONABLE RELIGION

FAITH FREEDOM FELLOWSHIP

"One God, one law, one element,
And one far off divine event,
to which the whole creation moves!" Tennyson

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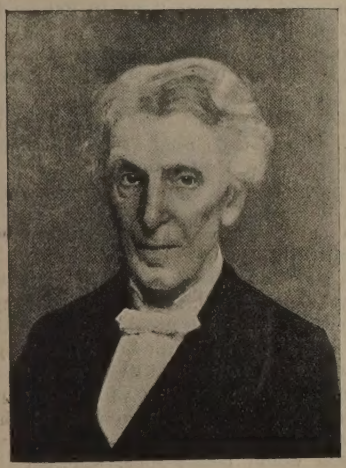

JAMES MARTINEAU, LL.D., S.T.D., D.D., D.C.L., Etc., 1805—1900.

James Martineau was born April 21st, 1805, and died January 11th, 1900, and was the most eminent English Unitarian divine and thinker of the nineteenth century. He was a member of the famous Metaphysical Society of London, a select company of eminent literary men, scientists, and public leaders of England, including Gladstone, Ruskin, Huxley, Tyndall, Tennyson, the Archbishop of York, Professors Sidgwick and Mivart, Dr. W. B. Carpenter, Mr. R. H. Hutton, Lord Selborne, and Archbishop Manning. Tennyson said that he regarded Martineau as the master mind of all that remarkable company; and Gladstone said to Miss Frances Power Cobbe, "Martineau is beyond question the greatest of living thinkers." He was four years minister in Dublin, twenty-five in Liverpool, and fourteen at Little Portland-street Chapel, London, making over forty years of pulpit work. His best known sermons are published under the name of "Endeavours after the Christian Life" and "Hours of Thought on Sacred Things." All through life he kept himself in close alliance with the Unitarian body. Some of his best writing was done after he was eighty. All three of his greater works—"Types of Ethical Theory," "A Study of Religion," and "The Seat of Authority in Religion," were put in their final form and given to the public after he reached that age. He was Professor and afterwards Principal of Manchester New College, London. He received many academical honours, though it was not till 1872 that such recognition began to be accorded to him when Harvard University, U.S.A., conferred its LL.D., Leyden, S.T.D., 1875; Edinburgh, D.D., 1884; Oxford, D.C.L., 1888. On his 83rd birthday an address was presented to him signed by more than 600 of the most eminent thinkers and public men of Great Britain, America, and Europe. His life nearly covered the 19th century, as he was almost 95 at his death.

Just Knitting.

Over the world the war-cloud lies,
With heavy hearts and saddened eyes
We scan the news from day to day,
We read of loss by land and sea
And marvel that these things can be,
Yet do we ponder on the woe
With folded hands and idle?—No,
We're knitting.

The fingers fly, the needles click;
An inward voice bids us be quick,
And as we work, we deeply pray,—
"'O Heavenly Father, may it be
This warring world some day shall see
It is a bond of loving friends,
Of sympathy that never ends,
We're knitting."

—Caroline H. Burgess, in the "Christian Register."

O God Our Strength.

O God, the strength of those who war,
The hope of those who wait;
Be with our sons gone forth to fight,
And those who keep the gate.

We draw the sword to keep our troth
Free from dishonour's stain,
Make strong our hands to shield the weak,
And their just cause maintain.

Give to our hosts in battle's hour
Firm hearts and courage high:
Thy comfort give to those who fall;
Thy peace to those who die.

Breathe on our land the spirit calm
Which faith in right bestows,
And in the hours of dark suspense
A faith which stronger grows.

In Thee alone we place our hope,
Thou keeper of the just,
And Thou, through fight and fire and fears,
Wilt justify our trust.

Thy ways are wonderful, O God,
Who makest wars to cease,
O let this be the final war
That ushers in Thy peace. Amen.

Boyd-Carpenter.

"Chronicles of Parson Pimm"

(Second Series.)

(X).—PROPAGANDA BY COURTSHIP.

Parson Pimm was preaching at a church in the North. After service he walked along with a church officer, a man of about thirty-five years of age. In the course of conversation Mr. Pimm asked:

"Mr. ——, have you always been a Unitarian?"

"By no means. I have only been connected with this church for about six years."

"What were you before that?"

"I was an Independent Methodist."

"It was a great change for you, was it not, to turn from Methodism?"

"Yes, it was. But, of course, it has been a very welcome change."

"How did it come about?"

"Ah, now, thereby hangs an interesting story. It was just a matter of courtship."

"Courtship indeed. Do you mean that you, a Methodist, courted a Unitarian?"

"Yes, that's just it. I became acquainted with Miss ——,who became my wife. I did not ask whether she was Methodist or what. I was attracted by that indefinable something which seals the fate of young people, an impression she quite unconsciously made upon me; and I determined to secure her affection. She consented to walk out with me, and it was then I found that she was a Unitarian."

"And then what happened?" queried Mr. Pimm.

"Well, I was a bit taken aback, though I did not let her perceive it. I had been given the impression amongst the Methodists that Unitarians are infidels. So I now discovered that I was really courting one of those so-called 'infidels.' My curiosity was aroused. I began to ask some pointed questions in as careful a way as I could. I said, 'Do Unitarians believe in religion?' and the answer was: 'Religion—why, of course they do.' 'Do they worship God?' 'Yes.' 'Do they believe in Christianity?' 'They do.' Then I said, 'I have always been led to understand that Unitarians are not Christians,' and I was then told very frankly that I had been misinformed. The young lady then said, 'Perhaps you had better come to our church and see and hear for yourself.'"

"And of course you went," put in Parson Pimm.

"Well,I didn't jump at it. I said, 'If I will go to your chapel will you come to mine?' She replied, 'No!' So I asked, 'Why not?' and she said, 'Well, you see I know what the Methodists are, and what they believe; there is no need for me to go to find that out. But you do need to come to ours if you wish to know what Unitarians are. I shall stick to my own place, and not be drawn away to any other.' So I had to go, and I went."

"And I suppose it was an eye-opener," remarked Mr. Pimm with a twinkle in his eye.

"Yes, a real eye-opener it was indeed. I was very agreeably surprised. I found they sang hymns of praise to God; that they used the Bible, the same Bible as is used by the Methodists; that they prayed and worshipped; and that there was a strong religious appeal in the sermons which were preached from their pulpit. My impression of them was quite changed."

"But you would notice some difference between them and the Methodists?"

"Yes, there was a different atmosphere, somehow. The people seemed more natural. I noticed they spoke reverently of Jesus, but as a man, a great example, and as their leader. This, of course, was a difference. And the minister said that it was wrong to be tied down to fixed creeds and that both the preacher and the people should be free to form their own beliefs. That also was what I had not been accustomed to hear."

"You were not really shocked then by what you saw and heard?"

"Not exactly. But the first time I went, I was asked to accept some Unitarian leaflets explaining the beliefs of Unitarians. They were just what I wanted. I took them and read them. And after I had read them I began to think about the Methodist doctrines, and to ask if they were really true. And the more I thought and considered the more did they begin to appear unreasonable. This was a rather painful experience, for I could see that I could not be so satisfied and content with Methodism as I had been, and that any change in me would mean the breaking of ties which had been precious to me."

"Don't you think that your attachment to the lady was exercising a strong influence upon your opinion?"

"Well, that I can honestly say did not decide it. It was a real case of honestly judging between two contrasts in religious thought. I was some time before I could make up my mind. Once I said to Nellie, "Have you any objection to having a Methodist for your husband?' and she replied, 'Yes, I have.' 'Why?' said I. 'Because I cannot be a Methodist,' said she—'and I feel very strongly that husband and wife ought to be of the same religious faith and be able to go together to the same place of worship. There is much mischief caused by having a household divided in religious belief.'"

"I quite agree with her," said Mr. Pimm. "I have known families in which half went one way and half another, and in every case it has seemed a misfortune."

"Yes, and I quite agree too. But this stand that Nellie took in the matter really forced me to make up my mind one way or the other. It seemed a very serious thing to think of cutting myself off from the Methodists, but I did not wish to lose hold of Nellie. I tried her in various ways, but she was as firm as a rock."

"No," said she, "I cannot sacrifice my convictions, my religious faith, even to get married. Love has its claims, but it is a very selfish and self-seeking kind of love that will sacrifice truth and honour for its own gratification."

"It was certain, therefore, that I should either have to give her up or give up Methodism. So I read all about Unitarianism that I could get, and I also read much on the Methodist side, and to my surprise the Methodist defence of its position appeared to be very weak against the objections of Unitarians. I really had not thought deeply about these things before. I had accepted what the Methodists said and took it all for granted, without question. But now, when I was compelled to think, I found that what I had accepted without question would not bear the test of reasonable examination. So one day when Nellie asked me 'Are you feeling as much a Methodist as ever?' I could honestly answer 'No.' 'But you must not give up Methodism out of regard for me,' said she; 'it should be from real conviction.' 'It is from real conviction,' said I; 'but it is my affection for you that has forced me to examine for myself.'"

"The result was that I left the Methodists and became a member of the Unitarian Church. Nellie would not hear of my doing that until she was fully satisfied that I had become a really convinced Unitarian. 'You must not sacrifice truth and honour for me,' said she. 'My husband must be a sincere and honest man.' That's how I became a Unitarian."

"It is most interesting," said Parson Pimm; "and I am sure you must be proud of such a wife. It is so unusual for girls to make a stand like that. Too many of them will sink their religion to get a husband, and the result cannot be a happy one."

"I may tell you, sir, mine is not the only case of conversion by courtship in connection with our church. There are several of our men members who were drawn to us in the same way. They came to service with their sweethearts, who would not miss attending and thus became convinced. Only recently a young couple were married and the husband was attached to the Church of England when he first began courting. But now he is a member of our church committee."

"Ah, it is fine. It is an inspiration to know these things. A church consisting of such members may well be a really living church, as yours truly is. Would that all our young people everywhere were equally staunch and true to their faith. What a difference it would make to our movement and to the world."

"It might be so, if all churches and Sunday schools do what ours do."

"What is that?"

"We take good care that our young people and our older people too, shall have a thorough knowledge of our faith and of the doctrines associated with it."

"Yes, that must be the secret. I have maintained it always; and it is where that is neglected in church and Sunday school and home, that our young people and others become so easily lost to our churches."

Unitarians Meaning Business.

The following resolution was adopted at the recent annual meeting of the American Unitarian Association:—

Since there is at the present time a special interest in religious questions and since the current revivalism is setting forth a crude and false doctrine and is attacking Unitarians and what the name Unitarian represents; and since wars and general disturbances are stirring the minds of people here and abroad to consider more carefully the fundamental things of thought and life;

Resolved, That we make special efforts during this year to meet this need and opportunity by more directly and zealously studying and teaching the principles of our faith; by employing men and women in places where Unitarianism is unknown or misunderstood; by reaching out into the neighbourhoods about our established churches with special meetings; by entering more aggressively upon work in our churches; by printing tracts suited to the peculiar needs of the time; by encouraging the writing and printing of books on timely subjects treated from our point of view; by making grants of money as far as funds permit to local enterprises for spreading our ideas; and by any means which the officers and agents of the American Unitarian Association or other workers can devise to increase during the year an interest in the sane and beneficent religion which is committed to our care.

Scenes from Christian History.

BY REV. WILLIAM C. HALL, M.A.

XXV.—JOHN WESLEY.

Among the ejected ministers of 1662 were Bartholomew and John Wesley and Dr. Annesley, the great-grandfather and grandfathers of the subject of our sketch. His father and mother left the "dissenters." The former, Samuel Wesley, having written a work in defence of the Revolution, was given the living of Epworth, Lincolnshire, and here John, the second son among nineteen children, was born on June 17, 1703. Like so many great men, John Wesley owed most to his mother. She gave him definite religious instruction, setting apart an evening each week for the purpose. "On Thursday I talk with Jacky, and on Saturday with Charles." Probably no woman ever exerted greater influence over her children. John, whose matrimonial adventures were not of the happiest, declared that he was hampered in making up his mind to marriage by the reflection that he never could expect to see any woman who equalled his mother.

At the age of seventeen he went to Christ Church, Oxford, whither his brother Samuel had preceded him, and Charles was to follow. Oxford at that time was in a deplorable condition. "The professors have for these many years given up even the pretence of teaching. As for the undergraduates they wasted their time in drinking and gambling." What we have to call the religious atmosphere was depraved. John Wesley, however, was master of his surroundings. By nature devout, his religious disposition was strengthened by the reading of "The Imitation of Christ," and Jeremy Taylor's "Holy Living and Dying." He became a weekly communicant and prayed for inward holiness, and lived a strict life, in spite of the ridicule it provoked.

In August, 1727, he became curate to his father. Returning to Oxford two years later, in accordance with the conditions of a fellowship he held at Lincoln College, he associated himself with a band of students, gathered together by his brother Charles, who were popularly known as the Holy or the Godly Club, Bible-bigots, Bible-moths, Sacramentarians, and Methodists—the last term, one of derision, was to become that by which his followers are honourably known. This little band numbered fifteen. "When they first began to meet," says a writer, "they read divinity on Sunday evenings only, and pursued their classical studies on other nights, but religion soon became the sole business of their meetings: they now regularly visited the prisoners and the sick, communicated once a week, and fasted on Wednesdays and Fridays, the stationary days of the Ancient Church, which were thus set apart because on those days our Saviour had been betrayed and crucified. They also drew up a scheme of examination to assist themselves by means of prayer and meditation, in attaining simplicity and the love of God. Except that it speaks of obeying the laws of the Church of England it might fitly be appended to the spiritual exercises of St. Ignatius Loyola."

Wesley's father died on April 25, 1735, and in the following October he and Charles set out for missionary work in Georgia. Their labours were a failure. At the close of them John Wesley reviewed his religious progress, and found himself at variance with Lutheran and Calvinist writers, who "magnified faith to such an amazing size that it hid all the rest of the Commandments." He had been greatly influenced by the writings of William Law, author of "A Serious Call to a Devout and Holy Life," and he turned now to writings of a similar kind. Then he revolted against "that speculative notional airy shadow which lives in the head, not in the heart."

On May 24, 1738, he was at a meeting of a religious society in Aldersgate-street, where one was expounding the Scriptures. "About a quarter before nine," he says, "while he was describing the change which God works in the heart through faith in Christ, I felt my heart strongly warmed: I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." This was his "conversion."

Soon afterwards he began the itinerant preaching which produced such marvellous effects throughout the land. Field preaching, a startling innovation, had been begun by his friend, George Whitefield. Wesley only reluctantly adopted it, but soon saw that in it he had a new religious instrument of the utmost importance. And reaching the people with a definite message of salvation he found that it was possible to organize them in religious association. As the outcome of many societies thus instituted in various localities the Wesleyan Methodist Church eventually sprang into being.

It was not Wesley's aim or idea to found a new church. All he desired to see was the promotion of spiritual life in the Church of England by means of societies of men and women who were really zealous for religious truth and practice. But as all distinctive organizations in a church tend to become independent, so Wesley's Societies developed and consolidated into a new denomination. They were very strictly ordered both in their membership and in their finance.

Wesley died on March 2, 1791, aged 87. Four years later his organization completely seceded from the Church of England.

MIXED MAXIMS.

The man who complains that the world is not giving him his due, would probably be pained if it did.

Be deaf to the quarrelsome, blind to the scorner, and dumb to the inquisitive.

Knowledge without conscience, is the ruin of the soul.

Bustle is not industry; nor is impudence courage.

Memorial Sundays.

By A. D. Tyssen, D.C.L.

Oct. 3rd saw the death in 1690 of Robert Barclay, a celebrated Scotch Quaker, the author of an Apology for Quaker Principles; and the death in 1892 of Samuel Longfellow, the writer of many beautiful hymns, of which 25 are included in E.H.R. The same day in 1483 saw Louis XI., of France, arrested at Peronne by Charles the Bold, of Burgundy, an event introduced by Sir Walter Scott into the Novel of Quentin Durward. In 1574 the Relief of Leyden was effected by flooding on the 3rd of October; and in 1691 the pacification of Ireland by the Treaty of Limerick took place on this day.

October 10th, in and after 1752, is the day which would have been called Sept. 29th if the style had not been changed. It is therefore known as old Michaelmas Day. The dividends on the public funds, formerly payable on Sept. 29th were paid on Oct. 10th down to 1869, when the day was changed to Oct. 5th, because the other old quarter days fell on the 5th of January, April and July. Agricultural leases still commonly run from and to Oct. 10th.

On Oct. 10th, 1569, Francis Davidis presented a confession of faith to a synod at Waradein. Oct. 10th, 1530, is the date of the will of one William Tracie, which contained a confession of faith of a Protestant nature; and this circumstance led the Chancellor of Worcester to cause his dead body to be burnt. The same day is marked with the birth of Henry Cavendish, an eminent chemist, in 1731, and of the Rev. Theobald Mathew, in 1790. The last named advocated the cause of temperance in Ireland. Samuel Johnson, an American citizen, was born on Oct. 10th, 1822; and Nansen, the Arctic explorer, on Oct. 10th, 1861.

Oct. 17th is marked with the name of S. Etheldreda, called for short S. Audry, the patron saint of Ely. A fair bearing her name was held at that town, whereat a common kind of lace was sold, and came to be known as tawdry lace. The word tawdry has thus been introduced into our language.

This day saw the birth of John Wilkes, the democrat, in 1727, and of Sir John Bowring, in 1792. It is marked with the deaths of Philip de Comines in 1509, and Sir Philip Sydney in 1586. A good account of the last named may be found in Chambers Book of Days, comprising the prayer of a heathen woman, which he wrote, and which proved consolatory to Charles I. The deaths of Chopin, the musical composer, in 1849, and of Emily Sharpe in 1914, also took place on Oct. 17th; and it is the day whereon in 1678 the body of Sir Edmundbury Godfrey was found, an event which gained credence for the statements made by Titus Oates concerning a Popish plot.

On Oct. 17th, 1777, General Burgoyne surrendered at Saratoga, and the event of the War of Independence was decided in favour of the Colonies.

On Oct. 24th, 996, died Hugh Capet, whose male descendants long sat on the Throne of France. Louis XVI. was sometimes called Mr. Capet by his rebellious subjects. Jane Seymour, the mother of Edward VI., died on Oct. 24th, 1537; Tycho Brahe, the astronomer, on the same day in 1601; John M'Cullagh, a scientific writer, in 1847; Daniel Webster, American statesman, in 1852; and Joseph Lancaster, educationalist, in 1838.

On Oct. 24th, 1852, the Common Law Procedure Act came into operation, introducing great reforms in legal practice.

Oct. 31st is known as Halloween, and was invested with supernatural legends. It is the day on which, in 1517, Luther affixed his theses to the door of the church in Wittenburg, ready for inspection by the crowd the next morning; and on which, in 1665, the Five Mile Act was passed. It saw the death of John Palæologus, Emperor of Constantinople, in 1448; and of John Bradshaw, in 1659, some ten years after the trial of Charles I., at which he presided. In 1638 Marie de Medici came to London on this day as a refugee, begging an asylum from Charles I., whose wife was her daughter, but popular feeling was against her, and she left the country in 1641, and died in poverty at Cologne the next year.

(By misprint August issue, the birth of Sir Walter Scott was given 1711, but should be 1771.

PRIDE.

Pride, pride! Have you ever noticed, in your observations of human life, how very heavily—disproportionately, one might say — God punishes pride. Sins which arise from weakness seem to get off, on the whole, rather more lightly than they deserve; but the sins of the strong—pride, obduracy, even reticence—never! I suppose it is God's way of rubbing in the fact that strength belongeth to the Lord alone.

—Ian Hay.

APHORISMS.

Education is the most radical reformer in the world.

To teach the alphabet is to inaugurate a revolution.

To build a school-house is to construct a fortress for the defence of the nation.

Every Library is an arsenal filled with the weapons of progress; and every fact is a monitor with sides of iron and turrets of steel.

You cannot be so poor that you cannot help somebody.

Good nature is the cheapest and most plentiful thing in the world; and love is the only property that pays a dividend to borrower and lender both.

ROOM FOR HAPPINESS.

There is room for happiness to those who have courage to believe that God is leading them, and that the things which are happening to them, even though they are visitations and judgments, are, in fact, blessings. Such persons may believe that "God is dealing with us as with sons" But how, and in what way? Surely in this way, that the security of our civilisation had led us to regard physical pain and distress as almost the greatest of evils, and ease and comfort as the greatest of blessings. We were sinking into materialism, which is the most deadly form of atheism.

—The Bishop of Manchester

National Unitarian Temperance Association
Essex Hall, Essex Street, Strand, W.C.
President: Mr. J. BREDALL, F.R.G.S. Hon. Treasurer: Mr. E. BUSER.
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Germans and Drink.

By Mrs. H. SHAEN SOLLY.

When we read and hear of the horrible things the German soldiers have done in Belgium and France to helpless, defenceless old men, women, girls and children we shudder, do we not, and it seems hardly posible that men can be so wicked. So almost unbelievably cruel! Yet it has been proved true, over and over again after careful examination of witnesses to the horrible deeds. Of course we know that the German armies had orders to "be frightful" and to terrify the inhabitants of the towns and villages, but even then one can hardly believe that they were meant to do such terrible and such disgusting things as we read of. Surely men who were not fiends would at least spare the little children!

It seems to me that the German love of strong drink had much to do with it. Whenever the German soldiers got into a town they smashed in the window shutters and doors of the houses, and ran down into the cellars and got drunk there, and then carried away all the bottles of wine they could, and broke the rest.

This is a description of what they did in Aerschot, taken from a book I am reading called "In the Track of the War," by Scotland Siddell, who went to Belgium when the war broke out. "Aerschot, as we found, had not only been burnt, it had also been plundered. . . In most of the sacked houses we entered we found that ornaments had been broken and furniture smashed up. Chairs and couches had been ripped open and slashed with knives. The very wall paper had been torn down, so that much of it was hanging in long ragged strips. Every drawer had been burst open and ransacked. Desks had been broken into and everything of value taken away. Pictures had been cut up and destroyed; art of all kinds had been utterly ruined. The floors were littered with scattered papers and clothes, and filth, and everywhere were bottles—bottles—bottles. The bottles of wine the Germans had not drunk had been smashed and their contents poured away."

One house which had been occupied by German officers, had a notice up that it was to be spared, and Mr. Siddell went into it. He says: "As we entered a sickening smell of spilled wine attracted our attention to the hundreds of empty or broken bottles which filled the entrance hall, the stairs, and even the courtyard which opened on to the garden. In the rooms themselves was an indescribable mess. We walked on a bed of torn garments and ripped mattresses. Everywhere furniture had been broken open. In the top rooms close to the beds were still more empty bottles. The dining room also was full of them. Dozens of wine glasses covered the table and the sideboards, around which were lacerated chairs and canapes. In the corner, a piano with soiled keyboards. . . seemed to have been knocked in with heavy boots. Everything went to show that this house had for several nights been the scene of disgusting drunken revelling. In the Place du Marché we found the house of Notary X— in the same state."

In Termonde, which the Germans burnt, the fire strangely enough passed a little garden by. Roses were growing close to where the fire had been. In the garden stood a statue, and around it heaps of empty bottles. The streets of Termonde were littered everywhere with empty and broken wine, spirits, and beer bottles. Truly we may say that wherever the German Army goes, it leaves a track of empty bottles behind it.

How inglorious, how disgusting is it not? And does it not make clear to us how it is that the German soldiers of the Kaiser have been lost to all sense of right, all sense of mercy and humanity, and have done deeds which have shocked the whole world and will never be forgotten? V.S.

A SERMON ON LOVE.

The following beautiful sentiments are translated from the French:—

You have only a day to spend here on earth; act in such a manner that you may spend it in peace.

If you cannot bear with your brother how will he bear with you?

Peace is the fruit of love; for, in order to live in peace, we must bear with a great many things.

None is perfect; each has his failings, each hangs upon the other, and love alone renders that weight light.

It is written of the Son of Mary that "having loved his own which were in the world, he loved them unto the end."

Love is indefatigable; it never grows weary. Love is inexhaustible; it lives and is born anew in the living, and the more it pours itself out the fuller its fountain

The wicked man loves not, he covets; he hungers and thirsts for everything; his eyes, like unto the eye of a serpent, fascinate and allure, but only to devour.

Love rests at the bottom of every pure soul, like a drop of dew in the calyx of a flower. O, if you knew what it is to love!

The late Rev. Joseph Cook, of Boston, U.S. (of Monday Lecture fame) not long before his death wrote a characteristic message for the Christian Endeavour people:—

Man's life means—
Tender teens,
Teachable twenties,
Tireless thirties,
Fiery forties,
Forcible fifties,
Serious sixties,
Sacred seventies,
Aching eighties,
Shortening breath,
Death.
The sod,
God,

Anecdotes and Illustrations.

EXAMPLES OF SELF-SACRIFICE.

Mr. Bryce, our Ambassador in America, narrates, in his recent work on South America, the following incident of heroism. A few years ago, in Mexico, a truck carrying a load of dynamite, as it stood at a village station, was suddenly discovered to be on fire. The risk to the whole neighbourhood was imminent. So the driver of a locomotive engine attached it to the truck and ran it away down the line with all the steam he could put on. To his stoker he said, "Jump off and save yourself. I am going to my death." He had hardly got to a mile away when the dynamite exploded and he was blown to atoms. Every window in the village, a mile behind, was broken; but the inhabitants were unhurt. The heroic driver who had thus rescued them was not a white man, on the contrary the gallant soul was a pure-blooded Indian.

Stories from the "Titanic," well worth remembering, still accumulate, even in out-of-the-day quarters. Mrs. Minnie Coutts was a third-class passenger, along with her two boys, Willie, aged eleven, and Neville, only three. Motherlike, she says. "There were only two lifebelts in my cabin, so I put one on Willie and the other on Neville. I asked several people if they knew of any to spare, but there weren't any. I mentioned it to an officer that I had not got one, and he said there weren't any more. He told us to follow him to his own quarters. There he got his own lifebelt and tied it on me, saying at the same time, 'There, my child; if the boat goes down you'll remember me.' I made Willie promise if I should be drowned he would look after Neville and not let anyone take him away. Presently we saw the way out to the first-class deck—so it was that we were saved."

SCIENCE AND LIFE.

There is great force in what a recent French critic says concerning the conduct of life:—"For the Past, man needs an explanation; for the Present, a guide; for the Future, a hope. And none of these can materialistic science give him."

AN AGNOSTIC TESTIMONY.

Sir Alfred Lyall, the great Anglo-Indian scholar, seems to have been an Agnostic. Yet in his old age he wrote, in a letter printed in the recent biography of him: "It is my conclusion—based upon a rather wide observation of religions in various parts of the world—that to the vast majority of mankind some form of Theistic religion is a matter of primary mental necessity. It is inherent in their constitution, and without it they would suffer serious impoverishment. I am convinced that if the religious sense—that feeling of spiritual aid and support which is expressed in Prayer—were generally to disappear, mankind at large would fall to a lower moral level.

RELIGION AND COMMON SENSE.

Religion is essentially common sense. It is made for man, it fits him. It is divine because it is so human. It leads us to God along the lines upon which we proceed in other matters. From nature, from experience, from history, we become aware of God. Unless our minds and hearts are dulled by sensuality, this consciousness finds expression, "We praise Thee, O God, we acknowledge Thee to be the Lord; all the earth doth worship Thee, Thou Father everlasting."

OBJECT OF WORSHIP.

Sir Isaac Newton, the great mathematician and philosopher, and a Unitarian, once said: "All the worship, whether prayer, praise or thanksgiving, which was due to the Father before the coming of Christ, is still due. Christ came not to diminish the worship of his Father. We need not pray to Christ to intercede for us."

A DILUTED UNITARIAN.

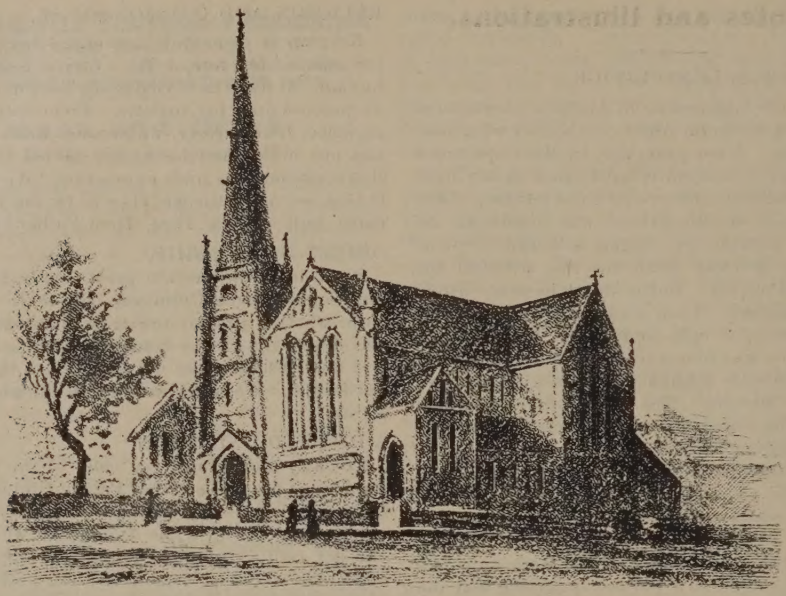
Probably ninety-nine per cent. of the ministers in the United States, says the "Pacific Unitarian," define the word "Christian" as meaning only those who accept the doctrine of the Atonement, while the other one per cent., including Unitarians, apply the term to all who take the Nazarene as their leader regardless of any dogma. A complacent and respectable gentleman, hoping to please one of our leading ministers, said to him: "I am a Unitarian, I go to church once a year." "Sir," came the reply, "do not tell any one you are a Unitarian. You hurt our cause." Every minister has met a relative of the complacent and respectable gentleman, and a retort, courteous but direct, in accord with the above is both timely and helpful all around. We have too many skirmishers on the outskirts who are ready to partake of the feast, but are not willing to help prepare the good things or wash the dishes. Self-respect demands that the once-a-year man or woman be regarded as a visitor and not a member of the congregation.

A PAPYRUS.

Very curious facts occasionally turn up to enrich history. About 18 years ago a papyrus was discovered in Egypt, giving an account of a suit against Herod Agrippa, brought before the Roman Emperor by two leading anti-Semites of Alexandria. That helps to make more real to us the suit brought before the Emperor against Paul by Portius Festus, in which Herod Agrippa also figured. —E. R. H.

TRUTH.

Is there any personal fascination equal to that of the man in whom there is no guile, who voluntarily uses speech only to reveal, never to conceal, his thoughts? Great scientists have so often been noted for childlike simplicity and directness, because it is the nature of true science to demand implicit truthfulness of their devotees, seeing that no genuine discovery can be made by one who records the thing that is not. What a curious reflection upon our current morality is the phrase "scientific fact!"



OLD MEETING CHURCH, BRISTOL STREET, BIRMINGHAM.

This Church, situated in a busy Birmingham thoroughfare, is a beautiful edifice, and it was erected in 1885. The original Old Meeting House was burned down in the Church and King riots of 1771, when Dr. Priestley's Chapel, the New Meeting House, shared a similar fate. That Old Meeting House was founded 1686 by an ejected minister, the Rev. Wm. Turton. It was rebuilt on the same spot after 1791, and the congregation worshipped there until the London and North-Western Railway Company acquired the property in 1881, after which they moved to Bristol-street where the present building was erected. The Rev. Charles Clarke was the last minister in the old chapel, and in Bristol-street the congregation has been served for many years by the Rev. Joseph Wood, after whose retirement the present minister, the Rev. J. M. Lloyd Thomas, succeeded. This church has numbered amongst its members some of the leading citizens of Birmingham, and has exercised a considerable influence on the public life of that busy centre of industry. Originating in Calvinism, but founded on an open Trust Deed, the congregation and its ministers gradually changed to Unitarianism, and the church has long been known as Unitarian.

Aspirations.

Marching down to Armageddon,
Brothers brave and strong,
Let us cheer the way we tread on
With this soldier's song:

We are they whose bugle rings
That all wars may cease,
We are they whose constant watchword
Is as Christ did teach,
Each man for his brother first,
And heaven then for each. —Hodgson Pratt.

High hearts are never long without heaving some new call, some distant clarion of God, even in their dreams; and soon they are observed to break up the camp of ease and start on some fresh march of faithful service. And, looking higher still, we find those who never wait till their moral work accumulates, and who reward resolution with no rest; who do the good only to see the better and see the better only to achieve it; who are too meek for transport, too faithful for remorse, too earnest for repose; whose worship is action, and whose action ceaseless aspiration.

—J. Martineau.

PRAYER: O Righteous God, be thou our strength and stay in this time of national trial that with courage and loyalty we may accomplish that which Thou givest us to do, and bear that which Thou givest us to bear. Grant that all our labours and prayers may be directed towards the victory of Thy righteousness and the coming of Thy Kingdom. Amen.

Literature.

"The Unitarian Movement. Principles, Organisation, Worship"—by W. Copeland Bowie, second edition, price twopence. British and Foreign Unitarian Association, Essex Hall, Essex Street, Strand, London, W.C.

This pamphlet of 53 pages serves a very necessary and useful purpose in being a kind of handbook explanatory of the Unitarian movement and position, both for Unitarians themselves and for those desiring to know something concerning them and their cause, as existing in Great Britain and Ireland. It includes historical and legal information and detailed accounts of ecclesiastical and business methods. Under the heading "Unitarian Christianity" occur the following:

The triumph of its doctrines would be, not the ascendancy of one sect, but the harmony of all.—James Martineau.

One God, whose nature is goodness and love; the oneness of man with God, and, therefore, the immortality of the soul, and the final triumph of good over evil in the universe. These are not dogmas; they are eternal truths about which dogmas are made.—Stopford A. Brooke.

And under "The Unitarian Name" this explanation is given:—

We hold the name "Unitarian" in no narrower sense than that of a movement to UNITE the best spirit and method of all denominations in a peace that might be universal. We proclaim our faith in unity—the unity of religion and righteousness, the unity of men with each other and with nature, and the unity of all in God.—Henry Martyn Simmons.

What is Unitarianism?

The briefest answer is, that it is that form of Christianity which holds to the primitive faith in the simple Unity of God—that God is One, not a Trinity; and which looks upon Jesus Christ as the greatest and holiest of Teachers, but not God. Around this great central position have commonly grouped themselves some other beliefs of hardly less importance. Thus Unitarians regard Man as the child of God — not "fallen" and totally depraved, but only slowly rising; Salvation, as deliverance from sin, including everything that heals and helps man towards goodness and God; Heaven and Hell—not separate worlds, but what men make of their own lives, both in this world and the world to come, while in no world can man ever go beyond the love and goodness of God. Unitarians, also, while reverencing the Bible as the text-book of religion, have always regarded it (and in this they no longer stand alone, for the more thoughtful scholars in all churches are now taking much the same ground) as the records of God's gradual revelation of His truth and will—but human records, to be studied with perfect freedom in order to distinguish the Divine from the merely human.

This is the common position of Unitarians. This is their general way of looking at the subject of religion. But while there is quite as much agreement among them as among the members of any other group of churches, Unitarians have no formal creed. They do not shape these beliefs into any set authoritative form which must be accepted either by churches or individuals, but urge upon all to think for themselves, and leave their churches entirely open to the reception of new truth.

—Brooke Herford, D.D.

A Moving Meditation.

By Rev. E. RATTENBURY HODGES.

"A philosopher has remarked on the surprise it gave him when he found how many things there were that he could do without."

It is betimes good for a man when he would go forth to some other abiding place diligently to set all the things of his house in order before him. Thereby he seeth the folly and madness of gathering together much stuff, the need whereof he may not have again. Yea, is it not vanity and greed, and doth it not lead to vexation of spirit when he findeth that he hath, in over much love for the seeking of Truth and Wisdom, so filled up his dwelling-place that it is sorely cumbered with old books and pots and glass vessels of divers kinds, and many things fashioned of wood and lead and iron and brass. Forsooth, they cumber his life as truly as they do the ground.

They burden his mind when his thoughts might mount to heaven. Verily these things stand without hope of further use unto him, and hence it is meet that they be now cast out.

Well will it be for him therefore to send forth and bestow them upon a merchant man of low degree. Go to now, saith the householder, for in this matter thou wilt surely do wisely. Straightway he goeth forth unto this end, and so it cometh to pass. Yea, and because the man hath cast away such stuff he is lightened of a grievous burden and now verily walketh at liberty and in gladness of heart. Then without further meditation he seeth the need and comfort, yea also the beauty and dignity of the simple life. For that will he henceforth strive and thus find means whereby he shall more perfectly serve God and his neighbour.

This man's vision has become more sure. He now seeth that all things have their just uses and that they ought not, and indeed must not be, set up as idols or "household gods," for thus they become stumbling blocks unto the mind and heart. He now clearly beholds that the true riches, the real good, is not in gathering together things fashioned by the skill of man, but in things that are of the mind and heart, in those invisible things that make the soul richer within the Kingdom of God. These perish not, moreover such hidden treasure cannot be taken away from the Godly-minded.

SUNDAY SCHOOL HELPS.

Lesson Notes on The Life of Jesus

Text Book: The New Testament.

Reference Books for Reading: Giran's "Jesus of Nazareth," and Carpenter's "First Three Gospels."

Oct. 3rd.—THE PERSONALITY OF JESUS.
Scripture Reading: Mark 10, 13-22.

1. His personal appearance.

No genuine portrait of the personal appearance of Jesus has come down to us if such ever existed. The legend of St. Veronica is of interest in this connection, but has no historical value. It is said that when Jesus was bearing the Cross on the way to Calvary a maiden gave her handkerchief to him to wipe the sweat from his brow, and that he used it and returned it to the owner and passed on. But the handkerchief was found to bear a perfect likeness of the face of Jesus, and was called "Vera-Iconica," or true likeness, and so the maiden was named St. Veronica. The handkerchief is said to be preserved at St. Peter's Church at Rome, and also at the Cathedral of Milan. There is nothing reliable in this story, and all picture portraits are the products of imagination. But the gospel records convey impressions as to what he was in bodily appearance. There is nothing to show that he was mean and repulsive in outward form. His enemies would have laid hold of it as a saying against him if he had been weak or despicable in bodily figure. He had evidently an impressive and commanding presence. From the fact that people were attracted so readily to him, and especially women and children, it is certain that his features were good to look upon. There was benevolence and strength indicated in his features, and his eyes gleamed with earnestness, passion and love

2. His personal influence.

This was evidently great upon all who came into contact with him. He caused astonishment. "They were all amazed" is an expression which occurs repeatedly in the gospels concerning the impression he made on people. His word calmed the frenzy of the insane. "Even the unclean spirits—he commandeth, and they obey him," though said in a miracle story has its foundation no doubt in his personal power over people of loose character. He saw Levi sitting at the place of toll, and said to him, Follow me! and that word was enough, Levi arose and followed him. He broke through all conventionalities and consorted with publicans and sinners. There were times when he was angry, and grieved at people's hardness of heart (Mark 3, 5), and when "he was moved with indignation" (10,14), but he was often gracious and tender: he looked upon the rich young man and "loved him" (10, 21). He was considerate for his own disciples when they were weary, for he said, "Come ye yourselves apart, and rest awhile" (6, 31). His personality was winning, strong, tender, magnetic, loving and lovable, and there is no human personal influence so great in the world to-day as his nearly 2,000 years after he has passed away.

Oct. 10th.—THE INDIGNATION OF JESUS.
Scripture Reading: Matt. 23, 13-36.

1. Is it right to be angry?

There is a verse in the N. T. which says, "Be angry and sin not!"—Eph. 4, 26—from which it was evidently considered by the apostle that anger is sometimes necessary. Does not Scripture also tell us that "God is a consuming fire" against things that are unsound? and is it not plain that God is angry at wrong-doing if he is at war with it? There is righteous anger and that which is unrighteous. When the disciples wished to keep children away from Jesus surely it was not wrong for him to be indignant and to show his displeasure at their overbearing conduct. Angry passions should always be kept under control, and should only be allowed expression when required in defence of right. Anger should not run away with us, for then it causes us to do wrong, but it is a power to be used against injustice and cruelty to restrain and overthrow. Like fire, it is a good servant but a bad master. Under control in the defence of humanity from oppression it is right to use it, not in the spirit of vengeance but to check and to remedy what is wrong.

2. Why was Jesus indignant?

Because of the injustice of man to his fellow-man. In Matt. 23, 13-36, Luke 11, 42-52, Matt. 21, 12, Mark 11, 15, Luke 19, 45, abundant reasons are given. The Scribes and Pharisees shut the kingdom of heaven against men; they strained every effort to make a convert, and then made him worse; they faithfully obeyed religious customs but neglected to be just and merciful; they were ceremonially clean, but were greedy and extortionate; they made great religious pretence, but were full of all uncleanness like whited sepulchres; they devoured widows' houses, and slew the prophets; and Jesus was indignant at them and cried woe upon them. Robbery and hypocrisy need always to be denounced and exposed. When reasoning and persuasion are useless angry opposition becomes serviceable. Jesus used very strong language if the record is trustworthy, even calling the hypocrites "serpents" and "offspring of vipers." Whether that is really his language or not it is evidence of the impression he left upon people that he spoke in terms of severe denunciation when he considered it was needed. It could not be from ignorant prejudice or bigotry as is often the case with some of his professed followers.

Oct. 17th.—JESUS AND AUTHORITY.
Scripture Reading: Matt. 21, 23-32.

1. The authority of Scribes and Pharisees.

It was the Law of Moses. This law consisted of a variety of regulations formulated by the Jewish Church and named after Moses, the first Jewish lawgiver. When the Scribes and Pharisees expounded their religion they usually quoted from the Scriptures giving the law as their authority, or from some well-known interpreter of the law. This often resulted in

error if not real injustice, for any law made in reference to particular circumstances of one age may no longer fit the needs of a later time or a particular case in which the circumstances are different. To be careful sticklers to the letter of an old law regardless of consequences was often both unreasonable and wrong. Jesus showed this concerning the law of the Sabbath (Matt. 12, 1-12, Luke 14, 1-6), when the Pharisees protested that it was not lawful to heal on the Sabbath ,and the ruler of the Synagogue said indignantly, There are six days to work—and to be healed, but not on the Sabbath (Luke 13, 14); Jesus made it clear that human necessity had the higher claim. "Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall—?" "How much is a man of more value!'

2. Jesus and his authority.

It is evident that Jesus did not always recognise that the Jewish law was of real authority to him. The law said: "Eye for eye and a tooth for a tooth," but Jesus rejected that and set up a higher principle in its place. Well might it be said: "He taught them as one having authority, and not as their Scribes." What was his authority? It was his own conscience, his sense of right. Theodore Parker said — Not authority for Truth but Truth for authority. What is it that is higher than man's own will and which each ought to obey? It is the will of God. God reveals His will to every human soul. Each man knows it by his own understanding. It was so with Jesus. Instead of reading God's will through other men's understanding, the men who made the law—he read it by his own understanding. So his authority was his own sense of truth and right. This is the right of private judgment without which no progress can be made. The collective authority of mankind in church or State may at any particular time be right or wrong, but it is for each man to judge.

Oct. 24th.—JESUS ON REWARDS AND PUNISHMENT.

Scripture Reading: Matt. vi., 1-18.

1. Reward and Punishment.

These two words are ambiguous, having different meanings, and it is important to be clear in which sense we are taking them. "Reward," for instance means, recompense, bounty or premium, or natural consequence. In "Ye have no reward with your father, which is in heaven" (Matt. vi., 1); which of these meanings is intended? Is it recompense or bounty? If recompense it may be in the sense of moral and spiritual good. If bounty, it would be the same as saying—God will give nothing for such conduct. How does God reward the righteous? Does he do it in the same way as a teacher who gives a prize to a pupil who has done well? Such a prize is an extra encouragement, an additional inducement to stimulate effort, or some would say—a bribe. At best it is an appreciation of merit, but it is quite a separate thing from the natural result produced by the effort in the mind of the pupil. Does God reward in this way, making offer of such extra inducement? He does not. "Thy Father which seeth in secret shall recompense thee," (4) surely means that the generous man reaps spiritual good as a natural consequence and that this comes by the natural law, or Will of God; the natural fruit of our deeds is God's recompense. As to Punishment, that may mean either revenge or correction. We must be clear in our minds what we understand by punishment from God. Can we think he is revengeful, inflicting pain merely to satisfy his anger regardless of the good of the wrongdoer? or is it really that he administers correction to remedy the defect in the conduct of the sinner entirely for the sinner's good? In that case the suffering the wrongdoer brings upon himself is the natural correction and God's way of punishment. "If ye forgive not men their trespasses neither will your Father forgive your trespasses" (15); God will not—cannot—reconcile the unforgiving man to Himself while he is in an unforgiving and unforgivable condition. That is the natural result, and the natural punishment. What is called punishment would therefore be more truly understood as correction to remedy a defect.

2. What Jesus taught.

Jesus did not speak of "reward" as a bribe or as a bounty or premium offered to stimulate right conduct. It is evident that the reward he mentions is secret, inward, spiritual. Do good for its own sake; do not make a display of it to be seen of men; "let not thy left hand know what thy right hand doeth"; do not pray to be seen of men, but "enter into thine inner chamber"—"and thy Father which seeth in secret shall recompense thee"—Matt. vi., 3-6. So that the reward or recompense is the inward natural result of the conduct upon character. It comes naturally as a consequence that must inevitably follow and is no outward inducement offered as a stimulus. Jesus merely states what is the operation of natural law in the moral world. When he says of the hypocrites "they have received their reward," he means that they have received the satisfaction they sought in having been "seen of men." As to "punishment," In every case that it is named in his teaching it is corrective and remedial in its purpose. The word translated "punishment," (Matt. xxv., 46) represents the Greek "kolasis," and all the meanings of that word given in Liddell and Scott's Greek Lexicon are: —"a pruning; a checking, punishing, correction, chastening,"—the root meaning of its verb "kolazo" being, to prune, to hold in check. The word "eternal" (or, everlasting, in A.V.) is the translation of a word that of itself never means "endless" but rather indefinite time, in this case the time necessary for the remedial correction.

Oct. 31st.—JESUS AND HIS LIMITATIONS.

Scripture Reading: Matt. xx., 20-28; Mark xiii., 28-37.

1. Human Limitations.

All human beings are finite, limited in power, dependent. Every child comes into the world without

knowledge and has to learn and to grow in wisdom and in power. Not even the wisest man can know everything, nor can the strongest do everything. All are dependent upon help, and are hindered or helped by the wills of others. No man can see all things nor see everywhere at the same time. Not one can know all that will happen in the future. All human power and possibility is in process of development—power of seeing and knowing and doing. There is only one Being that sees all and knows all with power over all, who is infinite and who is absolutely complete and perfect without limitation, and that is God. There cannot be more than One who is over all and who embraces all.

2. Jesus, a man, was not perfect.

Did he not say so when he said "Call me not good? none is good save one, even God,"—Mark viv, 18. "Good" here of course, means, completely or perfectly good. He shared with all other human beings the ordinary and natural limitations of finite man. As a child he grew and increased in stature, in strength, in wisdom.—Luke ii., 40-52. When he had grown to manhood and become the Great Teacher and Reformer that he was, he confessed naturally that he could not do everything, for "to sit on my right hand and on my left hand is not mine to give" —Matt. xx., 23; and he frankly said that he did not know all things for he told those about him that "of that day or that hour knoweth no one, not even the angels in heaven, neither the son, but the Father," —Mark xiii., 32. And the fourth Gospel record, which admittedly gives an exaggerated view of the power of Jesus even more definitely than the other three Gospels puts strong emphasis upon the human limitations of Jesus. "My meat is to do the will of Him that sent me,"—John iv., 34; "The Son can do nothing of himself,"—v., 19; "I can of myself do nothing,"—30; "I am come—not to do mine own will, but the will of him that sent me,"—vi., 38; "My teaching is not mine, but his that sent me," vii., 16; "I do nothing of myself, but as the Father taught me,"—viii., 28; "I spake not from myself, but the Father which sent me, he hath given me a commandment, what I should say,"—xii., 49. So it is plain that the Gospel records represent Jesus to be subject to ordinary human limitations and dependent like all other men, upon God.

National Conference Guilds' Union.

President: Rev. J. M. LLOYD THOMAS.
Gen. Sec.: Miss M. TWIST, 54, Harbury Road, Birmingham.
Topic List Sec.: Rev. MORTIMER ROWE, B.A.
Extension Sec.: Rev. H. FISHER SHORT.

Motto: "FOR GOD AND THE GOOD LIFE."

Monthly Message: "OUR WINTER SESSION."

By this time all Guild Secretaries are in possession of the new Topic List, and the purpose of this message is to commend it to all Guild members. With the assistance of members of the Council, Rev. Mortimer Rowe has produced an extremely valuable aid to our work. The selection and arrangement of the Topics is excellent, and from inexperienced beginners to advanced students there is something for everybody. For example, under section B there should be no difficulty in securing four little papers on the four things "we owe to our Guild," or, again, on the "Fourfold Duty." Between such easily managed themes and, say, those under section E, there is a rich and helpful variety of grades, so that no Guild that takes its work seriously should fail to find all the assistance necessary in compiling a splendid winter syllabus.

Then there is the Essay Scheme. Neither in the prizes offered nor in the subjects set is there anything cheap about it. The prizes are big enough to be tempting, whilst the subjects are a challenge to our brains and industry. Much careful thought has been given to this part of the work; it is hoped that members will show their appreciation of what has been done for them by taking up the challenge. That there cannot be more than six prize winners goes without saying, but everyone who seriously works at the subjects will get something more valuable than money. The knowledge thus won will be a secure and lasting possession, and the effort to know will yield a solid contribution to our mental, moral and spiritual power. Moreover, since the value of any individual consists in his increasing the value of the race, every Guild member who strives after self-improvement is not merely helping himself but is helping and enriching and improving humanity. Here, then, is a higher incentive than so-called prizes. Let the vision of "the good of the whole" be seized, and the labour will become an inspiring joy. And yet the prize need not be despised. If it is accepted, not simply for its market value, but as the hall-mark of excellence, the prize winner will enjoy a more than double pleasure. For this reason we venture to make a suggestion. Why not have a Prize Essay Scheme in connection with each separate Guild? Why not have the papers examined locally as well as by the Union? By this means each essayist would have a double chance. It should be easy enough to find in any congregation good friends who would be willing to offer prizes for the encouragement of the young people. The awards need not be as large as those offered by the Union, but they would stimulate many to study who might otherwise hold back through diffidence.

Bring the matter before your committees, enlist the sympathetic assistance of your ministers for the formation of classes, let your congregations see that you mean business, and the thing will be done. A final hint: Mr. Rowe will know nothing of this until it appears in print; but he is so eager to render all the help he can that if you write him he will tell you exactly how to work your scheme. He is a man bursting with ideas; in method, a past master; for good work, a positive glutton. His address is The Limes, Powis Road, Preston. H. F. S.

British League of Unitarian and other Liberal Christian Women.

Essex Hall, Essex Street, Strand, W.C.

Hon. Secretaries: Miss H. Brooke Herford and Miss Violet Preston.

The League Committee have received most grateful thanks from Mrs. Willson, the Montreal lady now nursing in the French hospitals at Cannes. Her letter telling of all that has been done with the clothes, comforts, games, etc., sent out to her will be in the next issue of League Notes.

Mrs. Bernard Allen sends the following account of her Belgian Hospital Fund. It shows how much has been done, and how very much still remains to be done, in which we can all help. Mrs. Allen writes: The Belgian Hospital Fund was inaugurated by the "Inquirer" last January, in answer to an appeal made for help for certain hospitals which I had seen in France, and which were in dire need. These hospitals had come into existence in October, 1914, after the fall of Antwerp, when a great flood of wounded Belgian soldiers descended on Calais. These came from hospitals which had been hastily abandoned at the approach of the Germans, and also direct from the fighting line. There was no accommodation for them, and so everyone offered what room they could, and hospitals were started in factories, chapels, schoolrooms, concert halls, anywhere where straw could be laid down and the wounded men laid on it. With the wounded and among the civilian refugees were many doctors, and these all set to work with a will, but they had nothing except straw at first! As soon as there was time to organize beds of sorts were supplied, but bed-linen and blankets were unobtainable, and the supply of surgical instruments was pitifully limited. When the fund began work it first supplied the obvious necessities, such as sheets, blankets, clothes for the men. We soon saw that even more urgent was the need for surgical instruments and medical appliances, and of course these are costly things to buy. We have assisted in this way 25 hospitals in Calais and Dunkirk, and elsewhere near the front. All these I visited myself several times, and I am in personal touch with all the doctors and nurses. Our representative, Mr. Kelland, collects from them exact lists of what they want, and then he sends the things out at once, thus avoiding the sad sight I have often seen of cases of goods sent by societies in England and which are never even opened, because that particular kind of thing is not wanted. Nowadays, when the wounded have had a few days treatment in Calais, and are well enough, they are sent on to 40 different hospitals in Brittany. We have visited all these and supplied many deficiencies, chiefly in the way of surgical instruments. Then there is a whole system of convalescent depots, many of them in a pitiable condition. We have sent out hundreds of beds for these, as the men had only planks to sleep on, and it almost broke our hearts to see the poor fellows, after all they had done for their country — fighting for months last winter under terribly hard conditions—then wounded and no homes to go to to pass the weary time of convalescence. Beside this we have a hospital for frail and weary old people and young children Belgian refugees in Calais, where they are comforted and rested before they go on their journey still further from the front. We are entirely responsible for the upkeep of this, and for the cost of a good deal of extra milk, etc., for babies passing through Calais with their mothers. Our money was exhausted at the end of August. It will easily be realised that it takes a great deal of money to keep up the hospitals and help the civilians. Will all who are well and strong deny themselves some little thing to help these poor sufferers? If so, we shall be able to give the help so badly needed during the coming winter. All gifts in money or clothes to be sent to Mrs. Bernard Allen, 14, Gainsborough Gardens, Hampstead, N.W.

Rose Allen.

Central Postal Mission and Unitarian Workers' Union.

President: Miss Tagart. Treas.: Miss Ethel C. Lake.

Hon. Sec.: Miss Florence Hill, 36, Heath Street, Hampstead, London, N.W.

We have been very glad to receive a communication from Mr. Benaim, one of our Postal Mission correspondents, and Secretary of the Unitarian Congregation, of Kingston, Jamaica, enclosing a cutting from the "Kingston Daily Chronicle" speaking favourably of the movement. It is headed "Work of the Unitarians: First Mile Stone: Completion of 12 months' operations in the City of Kingston," and gives the following extracts from Mr. Benaim's report:—

"One year's work has been completed. We sound the note of gratitude. We started our propaganda with two men, and organised our church with seven. To-day our roll shows thirty-one names, all of which, with the exception of four, represent reliable and enthusiastic members. There is nothing in this record to cause us to overflow with satisfaction, but, in the face of deep-seated prejudice, determined misrepresentation and fierce opposition there is enough to awaken in us a sense of gratitude not only for what has been done, but also for the evidence afforded of what the future holds in store for us.

The past is behind; the future is before. We know the strength of the forces arrayed against us, and so we anticipate no easy victory. We, nevertheless, buckle on our armour and plunge once more into the fight on behalf of religious freedom, religious tolerance, and religious progress. The world needs a rational and reasonable faith. Ours is such, and many are finding in the principles for which we stand full satisfaction for mind and soul. We are, therefore, as we face the future, in no mood to be dis-

couraged. Rather, do we re-enter the lists singing in the midst of the conflict:

"For truth is truth, since God is God,
And truth the day must win;
To doubt would be disloyalty,
To falter would be sin."

May the greatness and worthwhileness of our task determine the measure of our efforts, and may the sacredness of our principles and the nobility of our ideals be so impressed on our minds and consciences as ever to be the all-sufficient motive to a life of disinterested and consecrated service of God in the service of man."

We have also received interesting letters from the Bahamas, Nigeria, and India. We have been glad to hear from Miss Barnard that she is returning to Melbourne and hopes to resume postal mission work there. F. H.

The Wide World.

Dr. E. E. Hale's "The Man without a Country," first printed in U.S.A., 1861, has now been published in Italy. The Italians have reprinted it in their own tongue to arouse patriotism in their people. A preface to this Italian edition describes Dr. Hale as the greatest American of his time. Whether that was so or not he was no doubt the greatest of the American Unitarians at the time he wrote that book.

In Boston, Mass., an evangelical preacher of the Baptist order advertises his subjects sensationally. Here are two specimens: (1) "Shall we pray for the Kaiser's death?" (2) "Shall the Legislature pass an Ordinance to Forbid Roosters Crowing before Five O'clock, a.m.?"

There is religious controversy amongst Mahommedans in the island of Java as to whether it is right to listen to recitation of verses from the Koran through the phonograph. There has been a high Islamic decision against it, but the practice continues with increasing popularity.

The recent decision of the American Unitarian Association on the proposed disuse of the name "Unitarian" is thus described by its secretary: There was a vote taken at that meeting, and it was passed in a spirit which seemed to say that Unitarianism had put its foot down, once and for all time. I refer to the acceptance of the Report of the Commission on the Unitarian Name. The name "Unitarian" was to "stay put." There was no equivocation in that vote. "Unitarian" we are, and "Unitarian" we are to remain until the crack of doom. There was a perfectly splendid finality in the way that unanimous "Yea" slammed up against the organ in Tremont Temple. Unitarianism might change as much as it pleased, but the nine letters in the name "Unitarian" were to remain as fixed as the twelve signs of the zodiac.

A Mother's Creed.

I believe in the eternal importance of the home as the fundamental institution of society.

I believe in the immeasurable possibilities of every boy and girl.

I believe in the imagination, the trust, the hopes, and the ideals which dwell in the hearts of all children.

I believe in the beauty of nature, of art, of books, and of friendship.

I believe in the satisfaction of duty.

I believe in the little homely joys of every-day life.

I believe in the goodness of the great design which lies behind our complex world.

I believe in the safety and peace which surround us all through the over-brooding love of God.

I believe in the will of God as the one and only law of human life in all its relations.

I believe in training my children to be faithful children of God and disciples of Jesus Christ.

SOME NEW IDEAS.

Adversity is a grindstone to sharpen our wits.

One who reasons with numbers is a mathematician; so far so good, but is he who speaks profanely an anathematician?

A man must govern himself, or someone else will.

By the blood of its martyrs in science, literature, art, politics, as well as religion, the world truly lives. Pilgrims and sojourners here, men who have declared plainly by their spirits and their work that they could find here no continuing city, and no rest, no home for their souls, have been the leaders whose names stand forth most clearly blazoned on the roll of this earth's elect.

The earnestness of life is the only passport to the satisfaction of life.

Positiveness is a most absurd foible; if you are in the right it lessens your triumph; if in the wrong it adds shame to your defeat. —Sterne.

Honour and virtue are ornaments of the soul, without which the body, though it be really beautiful, ought not to be thought so.

Many go out for wool and return shorn.

Procrastination is like the ivy round the oak, and ends by limiting, if it does not destroy, the power of manly and necessary exertion. —Sir W. Scott.

Heartily know:
When half-gods go
The gods arrive. —Emerson.

Notes and News.

TO CORRESPONDENTS: Communications connected with the business of this Magazine should be addressed to the EDITOR, 13, Victoria Avenue, Brierfield, Lancashire, except Calendar matter and corrected proofs which should be sent direct to the printer. Fill Money Orders to "Brierfield." Any errors in transmission of parcels, or in the condition of the copies sent, should be reported to the Editor promptly. Churches and Societies should note that we have not space for extended reports of services and meetings. Unsolicited M.S. contributions if required to be returned, should be accompanied with a stamped addressed envelope; and inquiries by letter should include postage stamp for reply.

The Rev. E. T. Russell, B.A., of Edinburgh, Unitarian Missionary minister for Scotland, makes use of many copies of the "Unitarian Monthly" for his Postal Mission. He sends us a copy of the "Stirling Journal," in which a lending contributor quotes from the U. M. and writes in praise of what he calls the "Admirable School 'Helps' for teachers and taught—appear from month to month."

"The Chronicles of Parson Pimm" are often recognised by readers connected with the unnamed churches referred to who know the facts related. One has written this month saying: "I read Parson Pimm, and more than once have been able to find some of his subject matter to have been culled from his ministry not many miles from here. The example 'E' in 'The Helping Hand' was well known to me; at the same place and at about the same time 'E' was one of my pupils." It may be added that this reader was then S. S. Superintendent, that he is now an elderly man. He informs the editor that his youngest daughter, christened by Parson Pimm, has recently been married, that he himself was married 49 years ago at the same Unitarian Church, that his seven sons and daughters have been married at the same place, and that there are thirteen of his grandchildren attending the Sunday School now. A fine record on which we offer our friend our hearty congratulations.

"The Moving Meditation," by E. R. H., might have been written to voice the feelings of the editor, for he has recently passed through the removal ordeal and knows what accumulation of "household gods" is, and what a relief to get rid of superfluous literature, and he has survived. He anticipates that the final flit will be easier.

Rev. W. E. George, M.A., of Derby, is working four days weekly in munitions works.

The Rev. Billy Sunday, the sensational revivalist of America, consigns Darwin and Emerson to hell, and says that Biblical science is an invention of the devil. But there are orthodox divines who will have none of him. Rev. Dr. Hillis, of Beecher's pulpit, says, "What Sunday preaches is not religion"; Rev. Dr. C. E. Jefferson asks, "Must the Church be vulgar?"

At the Tenterden Chapel the 253rd anniversary has just been held.

The "Inquirer" Belgian Hospital Fund now reaches over £6,404.

Much sympathy is felt for Rev. R. S. Redfern, whose recurring illness prevented his officiating at the marriage of his son, Rev. Laurence Redfern, M.A., B.D.; also with Rev. Lucking Tavener in his loss.

The meetings of the National Conference of Unitarian Churches are to be held in London Oct. 26-28.

The President of the National Conference, Mr. Hugh Rathbone, has sent a letter of encouragement and sympathy to the young men of Unitarian Churches and Sunday Schools who have joined the Forces.

Mr. Geo. Edward Farmer, J.P., of Longton, a supporter of Unitarianism, and an ex-Mayor, has died recently, aged 78.

Further names of Unitarian young men who have joined the Forces are added to the numbers already given as follow: Chesham, Bury, 4; Essex Church, London, 4; Peckham, London, 11.

The Rev. R. J. Campbell has decided to resign his ministry of the City Temple in October. It has been reported that he will enter the Church of England.

Temperance Sunday is fixed for Nov. 14th.

The Rev. W. G. Price, Unitarian minister at Hale, Cheshire, has had a pulpit exchange with a Congregationalist minister, the Rev. Dr. Powicke.

Of 200 selected Unitarian Churches in America the ministers salaries average just under £400, the highest being £1,600 and the lowest £90.

MINISTERIAL CHANGES: Mr. F. A. Bullock, late of Trowbridge, has been welcomed to the ministry of the Unitarian Church, Leigh, Lancashire; Rev. B. C. Constable began his ministry at Lytham-road, South Shore, Blackpool, Aug. 29th; Rev. E. T. Lang Buckland, formerly of Derby has been welcomed to the joint ministry of the two churches, Christ Church, Nottingham, and the Unitarian Church, Ilkeston; Rev. Dr. Tudor Jones has concluded his ministry at Unity Church, Islington, and has received farewell gifts; Rev. Herbert Barnes has been inducted and welcomed into the ministry at the Unitarian Church, Oldham-road, Manchester; Rev. R. J. Hall, M.A., has resigned from the Unitarian Church at Johannesburg, South Africa; Rev. Chas. Biggins, B.A.,B.D., has been inducted and welcomed to his ministry at Marple; Rev. W. R. Shanks has been publicly welcomed to the ministry of the Broadway Avenue Unitarian Church, Bradford; Rev. W. H. King has settled in Lincoln; Rev. J. W. Cock has accepted appointment to Newark, and commenced Sept. 19th.

DEATHS: Jennie, wife of Rev. Lucking Tavener, Aberdeen, Aug. 18th; Mr. James Wells, S. Woodford, London, N.W., Aug. 22nd, 97; Sergt.-Major John Mason, of Todmorden, at Gallipoli, Aug. 7th; Mr. James Grundy, of Astley, at Bolton, Aug. 23rd; Pte James R. Ridley, of London, at Gallipoli, Aug. 17th, 18; Annie, widow of Rev. James Cooper, of Belfast, at Newry, Aug. 25th; Mrs. W. H. Tagart, Bath, Sept. 5th, 65; Mr. Francis Taylor, J.P., Diss, Sept. 1st, 70; Mr. Councillor J. W. Goodman, Oldham, Aug. 28th, 49; Rev. Henry Eachus, Sept. 12th, Coseley, 89; Mr. Alfred Henshall, of Dean Row, interred Sept. 13th, 71; Mr. G. L. Sutcliffe, Hampstead, Sept. 12th, 50; Mrs. Payne, widow of the late Rev. Iden Payne, Sheffield, 95.

Post Card Propaganda.

What is Unitarianism ?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man. Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct, God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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